

the affair in part.

A

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Sketch of the
life and experience of Rhoda Blake;
also a narrative of things which have taken
place since 1808.

The soul of the diligent shall be
made rich, and ~~the~~ desire accomplished
is sweet to the spirit. And again the wise
and good leave an inheritance to their
children; and riches are in their store
house forever. Prov.

Began ~~to be written~~ in the
year 1864, and
completed
Copied in 1892.

BY

Rhoda Blake.

[Born Sept. 10th 1808 - ascended, Dec. 1st 1895]

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1670

Corrections by A. G. Hollister
by whose request it was written.
Preface.

I can lay no claims to literary merit, for my native talents are not of my own forming. But we all have faculties given us to improve, and this is why I have written the following. I have learned that the improvement of every leisure moment, is health to soul and body, and it has ^{every} been a matter of importance with me, not to neglect any opportunity of doing good.

In ~~the~~ late years, considerable attention has been given to biographic sketches, not merely to record the experience of individuals, but to leave for the instruction and benefit of those who come after, a general history of many things, profitable to understand. In this manner I have written this sketch, believing that a pithy remark and the evidence attending it, will ^{stimulate} ~~excite~~ thought in the wise observer, and such as are seeking to fill their minds with understanding, may learn to avoid much trouble and needless sorrow, by harkening to the voice of experience.

Preface. Tho I may not be

~~Every well know that I am not~~ a scribe,
yet my native talents are not of my own
forming, but we all have faculties given
us to improve, ~~our talents~~, and this is
why I have written the following. For I
have learned that the improvement of every
leisure moment ~~is~~ health to both soul
and body, and it has ever been a theme
of great ^{weight} ~~importance~~ ^{with} me not to neglect
any opportunity of doing good.

~~Often of latter years there has been some~~ ^{of late years}
~~attention~~ ^{has been} given to Biographical sketches
not merely to record the life and experience
of different individuals, but to leave a
general history of things that takes place ^{have occurred}
for the perusal and benefit of others, and for
this reason I have given ~~my~~ attention to this
industrial sketch; knowing that a good remark
and the evidence shown thereby will be weighed
by every careful observer; such ^{as} are seeking to fill
their minds with understanding that they may be
able to shun many needless sorrows and troubles, which ^{can be avoided}

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I have also given place to some meditations and reflections that ~~was~~ ^{helped} really ~~good~~ ^{helped} for me to ~~acquire~~ ^{acquire} when I was young, ~~it helped me~~ ^{to form good} practical habits, regulated and bro't my talents into use, ~~and~~ ^{and} guided me along thro' the critical period of life, ~~and~~ ^{They} also ~~aided me~~ ^{aided me} to ~~check~~ ^{check} the growth of nature and ~~many~~ ^{shun} evils that overshadow the mind, and ~~also~~ ^{they} prevented one from grasping ^{after} whatever pleased the fancy, but ended in bitterness and ruin.

I have written some circumstances that were related to me, thinking, perhaps ~~they~~ ^{they} may interest the reader. ~~I~~ I have often tho't of Benjamin Franklin's proverb, "that every one should read something that was worth writing, or write something worth reading." 101

The truth is what I want, and I know that seed sown in the heart, ~~will~~ ^{even, if it} lies concealed for a while, ~~but~~ will sometime spring up and grow. And may this be the case is my ~~earnest~~ ^{earnest} desire.

~~Began to be~~ Written after arriving at the age of fifty six years.

156 I was born September 10th 1808 in the
 town of Savoy, County of Berkshire State
 of Massachusetts. My Parents came from
 the Province of Maine, as it was then called.
 My Father's name was Jacob Blake. he
~~was~~ married and had two children
 Alfred and Rachel. His wife died.
~~Oliver~~ ^{My mother's} maiden name was ^{Olive} Read. She
 married a Harding ^{and} had two children,
 and he died; their names were Ethna and
 Elsa Harding. ~~and~~ Jacob standing in
 need of a woman to care for his children
 was recommended by an acquaintance
 to get Olive, which he did. They were
 married and added eight more children
 to their family, ~~which~~ ^{making} ~~finally~~ 12 in all
~~number~~. All heads of families seemed
 to try and people the earth. ~~But~~ Four
 children died in infancy, three with the
 whooping cough, and I have often seen
~~mother~~ weep and say she ^{was} a woman of sorrow,
 trouble and affliction, more than at
 times she felt able to bear.

Soon After they united their interest, they
toiled hard to support themselves and
children. The land was sterile and my
Father was a farmer, but they heard that
land was cheap on the mountains of
Berkshire, and many heads of families
sold out and took up farms on the green
mountains. My Father cleared a small
place, built a house and barn, but to their
great disappointment found the climate
extremely cold in winter, snow from five
to six feet deep in the woods and around
the homestead, spring backward, vegetation
seldom started much untill some time in
May; but nevertheless it was a home for
those who had no other.

My Father kept cows for a
dairy, made butter and cheese enough
for our own consumption and for sale.
~~He~~ kept sheep and stock enough for
manure to enrich the land for potatoes,
corn, and flax and vegetables for the
kitchen, also poultry of various kinds.

My Mother took in factory weaving, for power looms were not in use in the new Country. But in the ^{adj.} adjacent towns were spinning factories, where the web was prepared, and the fabric ^{was} wove by families who had looms, ~~and~~ When I was five years old, my Mother bought me a low quilling ^{wheel} and I was early learned the industry of winding bobbins for the weaver's shuttle and as I grew older I would frequently keep three looms a going.

I recollect when I was quite small, ~~of~~ hearing that all must die, and my young mind ~~was~~ ^{is} often be agitated by such passing remarks, ~~and again I was reading~~ in my school book that all ~~was~~ ^{is} made of dust, and to dust we must return. Upon this I pondered much, I would ~~seriously~~ ^{seriously} reflect and try to understand how this could be, and how I would ~~appear~~ ^{appear} when returned to earth; Many times when at play I ~~would~~ ^{would} wander away from my companions and weeping ^{because} I could ^{not} think how it was.

1817

4.

I had an ardent desire when very young to study into the universal nature and end of things. I ~~would~~ observed that flowers would spring up, blossom, bear fruit and soon be no more; but my existence and the decay of my natural body was a perfect mystery.

When I was about eight years of age I was playing in a barn with some of the neighbours children and thrust my hand into a hole in the hay-mow and exclaimed "There is a hens nest," ~~for~~ ^I really tho't so; but the girls came, ~~and~~ and finding nothing said, "It was wicked to lie." This gave ^{me} a new idea, and ~~it was opened to me~~ (notwithstanding the untruthful hasty reproach, implying that I had lied, - it opened my understanding and ~~was a matter~~ ^{became} of great importance, and the impress I received at the time was deep and lasting. I ~~was~~ ^{saw} the difference between right and wrong, and the term used, ~~it was~~ "wicked to lie," showed me that evil was the result of a wrong word or action, and light was thrown into my young mind which proved of great benefit to me thro' life.

My Parents learned me strict obedience, ~~and~~
~~to go and come when bidden~~, and this I was used
 to, for I got an idea that this was right, ~~for~~ I ^{saw} the
 ducklings run to their ~~parent~~ ^{parents} when called, and
 I knew also that was right to obey my Parents
 and try to please them. I have written these
 things to show the impressions that were ~~received~~ ^{received}
 at that early age, and to confirm the truth
 of Mother Ann's word, that children will rec-
 -eive good as easily as evil.

My Father was a tender hearted man;
 I never saw him strike one of the children
 when they were doing wrong, but ^{he} would
 often speak to them, and that was sufficient,
 for their confidence in his word ruled
 their actions. Here again was a lesson
 that caused me to reflect ~~and weigh~~ deeply
 the difference in my Parents treatment.

My Mother practiced corporal punishment
 even for trifles, and I ~~would~~ often reason
 ed this way - Why ~~is it that~~ should ^{be} whipped
~~or~~ ^{or} beat, is this ~~performance~~ necessary to
 produce obedience? Is it needful to create

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a ~~feeling~~ of willingness to please? When I really knew what was wanted and refused to conform, I felt ashamed and lacked fortitude to obey the counsel of my parents, and would wish that some one could help me to do right by taking my hand and speaking kindly, but firmly to me. ~~and~~ Again, grown people would eat fat pork and beef, boiled greens, bean porridge, white pot, bread and ^{of some victuals} cider. The appearance and smell would often sicken me, and I could not manage to get it down; but I must eat those things or go without any thing, ~~until~~ till hunger forced me to take it. I had been accustomed to milk with bread or potatoes, and the smell of the greasy ~~fat~~ ^{fat} was disgusting, but as I grew older and became accustomed to the sight and smell of different things put upon the table, I, in some measure ^{over-}came the difficulty. This was a useful lesson, and I learned not to force things too hastily upon children, for they would come to it by degrees as they grew older of themselves.

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I did not feel a ~~dis~~respect to the practical ~~doctrines~~ of Parents or guardians; I knew this to be wrong.

I had an inquisitive observing mind, and I noticed while at play, ~~that~~ ^{the} Geese, ducks and Hens ~~would~~ call ^{ed} their brood along, and would frequently in their way, warn them of danger, but never would they fly at them ^{and} peck or beat them for misdemeanor of any kind. I saw the lambs skipping upon the lawn, while the Lamb was patiently feeding around. I saw the Cow with its calf playing by its side, and I could not ^{reasonably} see any need of intelligent people treating children like criminals, ^{or} the ~~long~~ ^{old} time practice of force, to produce obedience ~~in children.~~ and I became more and more convinced of this, as I grew older and saw the impress it had on the child's mind, at that early age when they would practice whatever they saw, ~~and~~ it had a bad effect on my actions, for I ~~thought~~ it was necessary, and when any of my playmates offended me I ~~would~~ ^{used} whip ^{them}, and some times ^{we} play ^{ed} whipping each other. But as years rolled on I saw in some measure where the difficulty was.

At another time the family were eating fruit, and my Mother said to me will you say "Mother, will you please give me an Apple," I looked quite astonished but said nothing, for I did not understand why she required me to ask for the Apple.

She repeated it, and said "I could not have it unless I asked for it. My feelings ~~were~~ hurt and this was the reason of my stiffness. If she had explained it to me affectionately, and said it was to learn me how to address people, I think I should have complied immediately.

When I received attention, it was always easy for me to mind the first time I was spoken to, but when I was neglected and left to myself I would invent ways and means to get along, and did not care so much for others. My confidence in those who were sincere and affectionate ^{to} governed my actions, and caused me to reflect on their words, and induced me to mind their instructions.

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My Parents were Universalists, Jacob attended conference meetings, Preached and exhorted the people to continue in good works, for he believed that all might be saved, and believed there was a way out of sin; and he seemed very zealous to find it. ~~This~~ mind was so exercised concerning the writings of Paul on the resurrection, ~~inasmuch~~ that he in company with one Williams, built a vault for himself and family, for he expected to rise and live again. This was begun in the summer of 1815 and was nearly completed when he died. After his death Olive ^{my} Mother settled with the workmen, and Jacob's ^{remains were} placed in the tomb.

It may be interesting for some to ^{learn} ~~read~~ the ^{history} ~~narrative~~ of this Joseph Williams. When he was a young man he was a sailor, and the Captain or some one ^{in authority} ~~manipulated him~~ ~~of importance~~ ~~did him a great wrong~~ ^{did him a great wrong}. This so enraged him that he determined to revenge upon the one who ~~was the perpetrator of the act~~ ^{did}, and it was supposed that Williams murdered the man, and fled to the little town of Savoy. He settled on what was called the county road, and kept a country tavern to accommodate travellers who were going west.

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~~Such~~ ^{the} year of 1810, ~~there was~~ a peddler put
 up at the Inn. He rode a sorrel horse, ~~and~~ that
the ~~man~~ was missing. ~~He~~ ^{discovered} was walking
 about with his throat cut, and upon inquiry
 the man and horse was traced to William's
 house, but no one could prove that Joseph ~~the~~
 had murdered him. Phillip Pearce, one of
 the neighbors, took care of the horse, ~~healed~~
 the wound, ^{healed} and placed a sign around his neck,
 but no one called for him, and every body
 knew there was something wrong.

Time passed, and all of a sudden Joseph
 appeared to ~~be~~ ^{have} in possession of considerable
 property. ~~He~~ began to build a house in
 Savoy hollow, superior to any in town.

He became very intimate with my
 Father, and was helped to go on with build-
 ing his house. After completing it, ~~he~~ ^{he} was
 not permitted to enjoy it long. ~~He~~ began
 to fail and finally came to poverty, and
 only a few rods from where the murder
 was committed, he was taken in a fit ^{and} fell
 into the fire, which bro't him too. He crept out
 and went to ^{the} stream near by, where he died.

12.

This ^{man's history} confirms what has been said long ago, concerning those who have committed great crimes, and taken from others unjustly; - for we must all reap what we sow, and our faults are punished by the means of their result, ^{according to} ~~and~~ the magnitude of the crimes which have been committed.

In the year 1814 things changed, cotton factories put in ^{power} looms, wove their own shirting, and bedticking, and we were thrown out of employ, ~~and~~ My Parents let out the homestead, and took a tavern stand, owned by Joseph Williams about a mile from our house, ^{Jacob} ~~for he~~ could not get money due to him, therefore ^{he took} ~~resorted~~ to this method to get his pay. Jacob followed farming, while Olive my Mother, one son, & five daughters, managed ~~and ran~~ the Hotel, and kept a restaurant to accommodate travelers - Hannah and myself went to school, and ~~there was~~ ^{more} nothing of importance took place, untill 1817. At this time ~~there~~ a great revival of religion broke out among the Methodists in the North part of the town, which spread for six miles

among old and young. The married and unmarried ^{People} were exercised in various ways, some fell in great distress, and ~~amongst~~ others would be motionless and ^{sing} melodiously in an unknown tongue - the young and active ~~would~~ jerk and ~~be~~ thrown around in various mortifying ways. Some would speak powerfully and warn sinners to repent, for the Melanist ^{ism} was at hand. Others ~~would~~ resort to a water baptism for relief, but could find no release nor power over sin. My Parents attended their conference meetings, which were held in school houses. The country was new, and Churches ^{had not been} ~~were not~~ built - These exercises continued some time, and in the fall of 1816 Phillip Pierce, a Baptist Elder residing at that place, said to a friend that he could do no more with the people on account of their religious exercises, and if they did not find help he thought they would run wild. In conversation with one Elisha Smith of New Lebanon who was on business Eastwards,

He said if any people can help those
 revivalists, it must be the ^{Shakers.} ~~secretly at Lebanon~~
~~Therefore~~ He wrote to the Elders in the
 gathering Order, and it was concluded
 for Cabin Green and Morrel Baker to
 visit them. They started On the 11th of January
 1817, with a horse and wagon, the weather
 being cold, the ground bare and frozy, to
 declare to sin sick souls a way of
 deliverance. They came to John Bennets
 in Cheshire and put up for the night.
 The next day they rode to Nathaniel Lewises,
 a man that Morrel Baker had formerly
 been acquainted with; ~~and the second~~
~~day they reached~~ ^{at} a place called the New
 State. It was situated on a range ~~called~~ of
 the Green Mountains, 30 miles from
 Lebanon. In the morning the subjects
 of the revival had meeting at the house
 of James Cornell, They sung and exhorted
 with considerable energy - had some
 operations, One man was jerked &
 fell from his bench, and said "good enough
 Lord." Another spoke with great power

and told the people to do the work God had called them to perform. - A number ^{who were heads of} ~~of large families,~~ were leaders in the work. ^{Among them were} James and Mitty Cornell, Luther & Abigail Rice, John Sherman was gifted in visions and Prophecy, and tho' he was unlearned ~~John~~ ^{he} was a man of considerable capacity.

When the ~~brethren~~ ^{brethren} came near John, he would exclaim "Oh! ho, ho - I have seen ~~these~~ men before who had the same dress and broad brimmed hats, and their countinances ^{were} like yours." ^{Edwin says} ~~He~~ found they had real conviction, even against the flesh - also strange operations, crying ^{out} against sin, and calling all to repent and seek the mercy of God.

Their exercises in general were dancing leaping, jerking, speaking in tongues, & singing melodiously in the spirit voice which no one could understand without an interpreter. Mitty Cornell said to Morrel Baker, "is your wife living? Nay, she is dead, Do you intend to marry again? Nay, Well, if you are enough in God, you will not want another wife. This was her comment."

The brethren remained three or four days and returned home; made returns to the Leaders concerning the people, and ~~some~~ arrangements were made to send messengers to help them, ~~and~~ Mother Lucy felt that their first labor should be to visit Elder Pierce their minister, and try if they could ^{to} gather him.

~~Therefore~~ Mother Lucy appointed Elder Ebenezer and Calvin, Elders in the gathering order, to go and stop with Pierce on their way and sound his feelings. But he clung to the old order of things like a birds foot on a twig in a windy day - he was brother to Milla & Candace Lewis, who both set out, and remained faithful till death. Phillip had faith, but the fire of truth was too bright for him, and he concluded to sell off his property, and move to Rhode ^{Is}land. But he was always very kind to Believers, and gave them every accomodation when they called ~~to~~ his house. ~~but~~ He had led a great many into the water and baptized them in the name of the Father Son and Holy Ghost; This he considered was sufficient for him.

Among the various manifestations of power attending these New Light Baptists, were movable lights, which were visible by the road side, on the fences gate and bar posts, and if the hand was placed there, the light would remain upon the hand - ~~and~~ Sometimes the lights were seen by horses heads, while ^{people were} riding - At one time a company of Believers from Lebanon, ~~were~~ on their way to visit the people in in what was called the New State, about six miles from us, ~~and~~ when passing our house stopped to water their horses, and ~~there was~~ four lights ^{were} seen by the ^{watering} trough; ~~and~~ The same number ^{of persons from that house,} came to Lebanon, ~~and~~ united with believers, and remained.

I will now return to affairs at home. My Parents received faith in the doctrine of the second coming of Christ, and Jacob went on business to Hudson, taking two daughters as far as Lebanon, ~~and left~~ ^{with} them to get acquainted, the people - But they were ~~young and~~ too much absorbed with worldly things to stay at that time and returned home again.

~~They~~ Gave us all the information they could, and the kindness they received, altho they were strangers, convinced my Mother and the girls that the people possessed more goodness, and were free from selfishness in all their doings, than mankind in general, for they gave ~~to~~ freely, and took no pay.

~~For~~ My Father had settled his mind to finish harvesting and ^{unite with Believers.} They had put on the last load of hay when my Father on the end of the ~~load~~ ^{Load} stooped ~~over~~ to fasten the binding pole, and the teamster started the load, ~~of hay~~ and Father had the misfortune to fall ~~from the load and dislocate his neck, it~~ ^{which} threw him backwards ^{off the load,} & doubled his head and dislocated his neck, under him. When they raised him up, He said "I am a dead man" and so it proved, for in twenty four hours ^{his body} he was a corpse.

September 8th 1817 before his decease, he requested Olive to unite with believers, and take the children. The funeral services ^{having} ~~been~~ attended, ^{his body} ~~and~~ he was laid in the unfinished vault. Olive was administrator of the estate. she got men to ^{appraise} ~~value~~ the property, paid off the

heirs according to the will, and ~~she~~ gave all parties general satisfaction, ~~holding~~ ^{and held} ~~according~~ ^{and held} a third herself.

When the estate was settled, she visited the people in the New State, and sought an opportunity to open her mind. She made known her feelings to gather all of the children that would comply with her desire, and ~~would~~ be willingly dictated by a Parent. Two of the oldest were preparing to settle, and of course had husbands and wives in view, and the great kindness which was extended did not reach their feelings, "for whosoever loveth ^{the} world, the love of the Father is not in them."

In February of 1819 Olive and the writer came to Lebanon in a sleigh, and the snow blew so she could hardly guide the horse; we nearly perished it was so cold; We arrived ⁱⁿ Hancock settlement and ~~we~~ were obliged to put up for the night. We came over the mountain on the following morning, made a satisfactory visit, and returned home. When we returned it seemed that all the emissaries of Satan were armed against us, (and the persecution ^{or} ~~was~~ severe

Oh! the contempt we met was terrible; it seemed almost impossible to bear up under it. I should think that all the false stories ever forged by the Father of lies were related to us, and every influence that human nature could invent was tried to turn my Mothers feelings against the people. But Olive was in possession of truth, and she could stand against error and persecution like a Giant, ~~and~~ and reprove falsehood with the greatest severity.

Our time was out at Williams Hotel the first of April. We packed ~~up~~ our things, and moved back to the homestead. Her daughter and son in law, having previously found a place in Cheshire. There is one thing more I will mention, at one time the Elders ^{at} came over, ^{they were} and ~~was~~ invited to hold meeting in the evening, and Calvin was to speak to people, and ~~try~~ to open their understanding and put down their hatred ^{and} persecution, and show that they were practical followers of Christ. While they ^{were} singing the first piece, they ^{roughly} opened

the door where the company were singing,
and insulted them by shooting into their
laps sacharine matter, ~~the following~~
~~They were singing~~ The Midnight Cry.

When the Midnight Cry began

Oh what a consternation!

Thousands sleeping in their sins

& Waiting for salvation.

Now the Bridegroom is at hand

Who will kindly treat him;

Surely all the waiting band,

Will go forth to meet him.

Some indeed ^{2nd} did wait awhile,

And shone with^{out} a rival;

But they burned up all their oil,

In the first revival.

Others turn'd their former snuff

Is it not amazing?

These pretend they've light enough

And think their lamps are blazing.

Foolish virgins, do you say

Our Bridegroom's a deceiver?

You may light yourselves away

And try to sleep forever.

We have light to see his face,
 On whom we have believed
 If there's deception in the case,
 'Tis you, that are deceived.
 Now the doors are open wide,
 The lamps are well anointed;
 And virgins wise attend the Bride
 Unto the place appointed.
 Who do you think is now the guest?
 Sister! thou carnal lover!
 He that hath ~~all~~ his sins confessed
 And put them away forever.

The prophetic language of the foregoing
 Hymn will be apparent when the reader
 is told that it was composed in 1807 or 8.

Olive concluded to give the two
 youngest children Rhoda and Hannah
 Blake to Anora Davis ⁱⁿ the novitiate
 Order at Lebanon, and she was advised
 to arrange her affairs and bring us over
 to go to school, ^{and she did} ~~which was~~ accordingly.
 When she made known her intentions

~~It~~ ^{it} renewed the spirit of opposition and persecution, and the older children were determined by force, to compel her to give up the notion and not be led away by those wild fanatics, (as Believers were called). But Olive was fully determined to keep the vow she made to my Father before he died; which was to come to Lebanon and bring the children.

When the property was divided the horse team was given to Jacob, the oldest son, and my Mother requested him to lend her one horse and a carriage to bring her over, the distance being ~~which was~~ about thirty miles. But he utterly refused; and said "we should not go". She told him she would come & bring the children, and if there was no way for them to ride, she would start them on foot and beg a nights lodging in a barn when she could go no farther. The children knew their Mothers disposition and her inflexible will to carry out her designs, and she remained firm to the last. She borrowed a horse and carriage

of ~~one~~ neighbor. The day was appointed and she started on her way with the intention of reaching her Son in law, who was living in Cheshire, and he was to have some cattle which were on the farm, ~~and~~ Jacob knowing this; also seeing that it was not safe for any woman to drive the horse she had borrowed, ^{money} and by the intreaties of my older sisters; Jacob her son, took one horse with the cattle, and followed unbeknown to us, minding to keep a little distance back but watched to see if any thing happened to us on the way. We arrived safe, ~~at~~ John Dunton's, our half sisters husband and put up for the night, ~~and~~ In the morning, we proceeded on our way; it was ~~the~~ the twenty third of May; the orchards were in bloom, vegetation was rapidly growing and covering the earth with beauty, the hills and mountains that surround Lebanon, ^{and} the vallies below ^{were} lovely; and when we came down the Taghkanick hill, the trees were in

bloom, and new beauties continually ^{opened} spread out before us. The beauties of nature animated our feeling so much while on our way, that the sorrows we had passed thro' was gone; and we were ^{soon} situated in a lovely home, with kind friends, and my heart has ever swelled with gratitude that I was brot here when I was a child.

~~The~~ Arrived at the North house ~~and~~ ^{we} received a hearty welcome, ~~by~~ ^{from} the Elders and members. Visited until we were fully convinced, they were followers of Christ and lived free from sin, and ^{we} were overpowered with that love which was enduring, ~~and~~ never ending and filling our little measure to overflowing. It was concluded for us to live with Anna Davis, in a small family at the gristmill, and for Olive to return & take care of her property, which she did ~~return~~ in a few days. But being the only one in the centre of the town that had received faith, and united with Believers, she felt unable to stand against the spirit of persecution ~~being~~ alone,

~~and~~ not only that, she found by confessing
 sin, that a great and wonderful change had
 taken place in her feelings, and the interest
 she had taken in the order of nature and
 all worldly things ^{was} ~~were~~ gone. ~~and~~ She had
 started on a New Life; There was nothing
 comforting, satisfactory, nor even desirable,
^{in things behind;}
 for she had separated herself from them, &
 parted with her youngest children, ^{and} united
 permanently with God's peculiar people.

She remained a number weeks without
 any one to comfort or sympathize with her,
 only when she visited the little band in
 the New State, or saw some one from Lebanon,
~~and~~ She felt herself in the midst of persecutors,
 consequently, she resolved to settle her
 affairs, and leave the homestead to her
 son Jacob, who was at that time to be
 married to a consanguine wife, and ~~my~~
 Mother packed up her movables and
 came to Lebanon; altho' she had no libe-
 rty to do so; ^{for} ~~yet~~ she felt more lonely there
 than she would in a wilderness - her
 whole heart was with Believers & their practice.

Jacob and Olive her daughter were twins and they could not bear the tho'ts of being parted from a Mother they had been sustained ^{by,} and cared for, ^{during} twenty years.

When she arrived and made her intentions known to the Leaders, they received her kindly and gave her a home with the children at the mill family. ~~but~~ In the course of the summer, her daughter Eliza sixteen years of age, made us a visit and strayed; ~~but~~ Jacob the stubborn Son, lost his wife and came to visit us. Olive the oldest daughter was very sick and wanted to see her Mother. The Elders tho't ~~she~~ ^{mother} had better go and try to gather her if she could, but it was all in vain. She faithfully discharged her duty and returned.

We remained at the Mill family thro' the summer until December, then it was tho't best for Hannah and myself to be gathered to the Office ^{now, Center of family.} family. Accordingly, on the fifteenth of December the Elders came for us, and I was well pleased.

to go with them, 28.
~~with my home~~, for I had often thought
when we were passing, ~~and re-passing~~,
going to and from school, that it would be
a comfort to me if I could live in the
Office family with my teacher, Lydia
O'Brien, for I was very much attached
to her.

The family was ~~afflicted~~ ^{afflicted} in the fall
and winter with a great deal of sickness.
~~there was~~ Six died in seven months, ~~and~~
many recovered - I was confined to my
room with jaundice, and some were
afraid that I could not live, ~~but~~ My
physicians administered an emetic
which threw the gall out, and I ~~became~~ ^{became} yellow
like saffron. With careful nursing, I recovered.

~~I think it would be well to make~~
~~some statement~~ Concerning our share of
the property when it was divided, ~~and how~~
~~it was disposed of~~ Olive had her third.
There was three hundred dollars apiece
for the girls, and the furniture was divided
equally among all the children.

29.

A bill of particulars, appositioned to us.
~~The~~ ~~gross~~ ~~of our~~ Portion

~~We had~~ Two beds valued at \$ 77.
Two under bed ticks " 2
Coverlets " 2
Bed quilts " 4
Cotton and wool sheets " 3
Blankets " 2 1/2
Bedsteads " 3
Linnen spinning wheel " 4
Weaver's quilting wheel " 1
Two new rocking chairs " 2
One three year old colt " 100.

At the age of twenty one we received
one hundred and eleven dollars in
money. The remainder was used to
build up the lower family at Canaan
where my Mother was living.

A portion of the money we gave to the
Ministry, and the remainder was placed
in the hands of the Deaconesses, but the
the furniture and all the other things rem-
ained in ^{the} family where we lived; for
the ~~order~~ ^{order} of the Church provided ~~it~~

that all the members ^{shall receive} ~~are entitled to~~ a general maintenance during life.

No wages for labor are expected, ^{nor is} or selfish property admisable; but ^{if} any withdraw from the Society, a donation of money and goods are given them to such an amount as the Official members think proper; ~~but~~ No interest is given on money which has previously been dedicated, devoted and given up; it is considered church property without usury.

Thus ends the year of eighteen nineteen with all ~~its~~ ^{its} misfortunes and changes, which has checked the ^{ancient} ~~ancient~~ of changing and variegated scenes, and altho' I was a child of only eleven summers; yet, I was on the wheel of progression. We were bound to one of the trustees at the Office, Stephen Murson, and Susanah Ellis one of the deaconesses. Lucy Darrow had the charge of us in the family;— my health was generally good with few exceptions; my diet had been most of the time, milk and vegetables, but when we came to the centre family, ^{a large proportion} ~~and food was a great~~ of our food was ^{portion of} Pork, pork! both salt and fresh,

Sausage, ham, fole, ^{or} spawib, souse and fried side pork, baked pork and beans with serapise &c. This kind of diet produced jaundice and I was confined three weeks to my room.

It was our custom to consume from four to five thousand pounds of pork yearly. In 1820, ~~there was~~ ^{unusually} nothing of importance took place, only the Brethren thro' the winter were engaged cutting and drawing timber for a new wash house.

Hannah and myself were ~~to~~ ^{to} work in the Taylor's shop, with Permil ^{Dickerson} and Hannah Train, learning to cut and fit dresses.

On the twenty fifth of April the brethren commenced getting away the old sheds back of the wash house and tear^{ing} up the stones.

They were making preparations to move the old wash-house and lay a foundation ^{for} the new one. On the first of May help came from the first Order and the work was pushed ahead vigorously, and on the sixth of May it was moved off south, and fitted up to do our washing while they were building the other. It was placed below the est^ract shop.

I tried cheerfully to make my new home agreeable and submitted to all the rules even my diet, and strange as it appeared to me; yet, my little heart was glad to find a way out of sin and contention.

I thought some important events (as I stated in the commencement of this narrative) might be interesting to the reader which was noticed and made quite an impression on my mind which I have mostly quoted from memory (and heard them related).

On the tenth of May Anthony Brewster and William Fitch from the first family began framing the wash house, on the seventeenth a number of brethren commenced digging the cellar; this, with many more things seemed like amusement to me, for I always had a love for a stirring business life, and was interested in the work, and if there had been no distinction in the sex I would have been in their midst pulling out nails in the old house or gathering up rubbish and wheeling it away. On the twenty eight of May Peter Peas and Emstock Betts

Hiram Rude and Mark Hinkley arrived from Ohio. Mark made his home at the first Order and Hiram ~~lived~~ lived in our family and assisted the ~~brothers in framing~~ ^{brothers in framing} the ~~new~~ ^{new} building, but when he was settled in business he worked with Daniel Mosely in the ^{Black} smith shop. Comstock Betts returned ^{from the west} to Hancock, his former home, and Peter Peas to the North family. I was greatly interested in the various scenes that ^{came into view} ~~passed~~ as months and days passed away. The Office was situated here, and visitors from different places among believers, came and went which made things go along quite agreeably.

Hanna and myself went to school. Lydia O'Brien and Sarah Bates were the teachers - they were very kind to the scholars, and the treatment was somewhat different ^{from what I had seen elsewhere.} For I had on some occasions seen the schoolmaster bring into the house a handful of Birch and ~~Beech~~ sticks, and before ^{the} children ^{and} wither them in the fire and for some offence would whip the child like a man would an Ox.

But O what a charming
attentive and inter-
ested, and there was
except standing up
were slothful and

- 1 The method of con-
and conjoin^{ing} the ch
their lessons into
laborious task, but
of the teacher with
willingness in ch
2 and show up the
some measure,
ability to learn.

34.

change - the girls were
interested without the
there was very little punishment
ing up in the room, if they
and disobedient.

of correcting with firmness,
the child's mind to learn
instead of playing is a
k, but the energetic voice
will often produce a
in children to imitate
their faculties in
are, if they have an
on.

A Sketch

210	240
230	240
240	230
220	220
220	220
220	220
240	220
270	220
$\times 3630x$	220
<u>5480</u>	220
5500 words	240
or thereabout	220
	230
	200
	200
	64
	$\times 3627x$

On the twenty ninth of June the foundation was laid and the Brethren began to put on the timbers for raising. It was put up, and the carpenters began boarding, their hammers made such a sound that they could be heard a mile away. ~~That was~~ One especially interesting thing ~~that appeared and came~~ to my young mind, was that a brother Babbot who lived in the Ministry with Mother Lucy, came and helped put on the lath, ~~He~~^{was} so cheerful, and spoke kindly even to the children, and I was sure and thankful to once more to have a Father.

Elihu Woodward and Levi Chauncey built the chimneys, set the Arches, and on the eleventh of October the Sisters washed ^{there} for the first time. When the fruit was ready to gather, every one was engaged, and I have often picked up apples untill so late that I could hardly get up and down stairs. In the fall of eighteen hundred twenty this little family picked up 1,120 bushels of cider Apples besides winter Apples for kitchen ^{use}. We made alcohol ^{for home use}.

1821. ~~There~~ took place in this year ~~A~~
~~great~~ ^{important} ~~number of events~~ ~~which were~~
~~quite important~~ ^{and} altho I was quite
 young, it made a deep impression on
 my mind. - On the fifth of February
 our Beloved Mother Lucy ^{was} ~~lost~~ ^{loosed from earth} and
 left us for the spirit land. She was a Mother
 in Israel, a Mother indeed; she was
 taken sick while at Watervliet and
 after a short illness left her children
 whom she loved, and ^{who} ~~my~~ were indebted
 to Her with all their heart, and served
 Her with all their faculties. Many souls
 were gathered under her ministration,
 and ^{several} ~~many~~ societies were established
 and flourished with her Parental care
 After Mother's decease Elder Ebenezer
 Bishop the Elder of the the gathering Order
 and Rufus Bishop from the Elders order
 in the Church, were placed in the Ministry
 with Elders Ruth Sanden who had
 previously lived with Mother, and Asenth
 Clark, ^{who now entered} ~~have filled~~ the Ministry Lot.

166
37. ^{translation}
After Mother Lucy's ~~death~~ Peter Pease
lived in ^{the} Order of Elders at the North Family,
and the summer of 1820 was dry in
Savoy, and the new State, ~~and~~ The land
was completely spread over with grass-
hoppers and in some places they destroyed
almost every green thing. The Elders
visited the little flock, and considering
all things, ^{saw} ~~seeing~~ they must have help.
Timber was plenty, but the climate was
cold and it appeared impossible to
sustain a society there; ~~so~~ it was
not best for the people to move away.
In August of 1820, a little girl eight
years of age, Sarah Ann Lewis came
from Savoy to the Centre family.

Henry Bennet from Waterville, took a
company ^{of Savoyards} to that place. Daniel Morely
went ^{from here,} over and returned ^{ad} with Sally Lewis,
Sarah Ann's ^{Mother,} ~~of the preceding little girl~~
and the remainder of the people
were gathered into families in Lebanon.
Thus, all were made comfortable as
could be expected ^{and} thus closed ^{the record of the} the year.

161

33.

1822. The brethren finished the Wash-
-house, Sisters and children spun
cotton, and set card-teeth and made
all of our cloth - spun a great deal
of worsted, and worked linnen from
the flax. Rhoda has wove^w hundreds
of yards birds eye, and diamond
diaper for home use and for sale.

July 12th we had a great freshet, ^{eg.} it began
to rain Thursday towards evening and conti-
-nued untill about noon the next day, &
I heard it said that the oldest inhabitants
never saw any thing like it before. Dams
were ~~washed away~~ ^{washed away} and. Bridges were destroyed, so
that it was difficult passing. The pond on
the mountain came rushing down, and
~~breasted the ground, leaving~~ ^{for} ~~to a great~~ great gutties, carrying gravel
and stone into the valley below, and ^{covering} ~~of~~
^{parts of} the Meeting house yard ~~it was~~ two feet
deep. The ~~brethren~~ ^{brethren} turned out with carts &
scrapers to get away the gravel, ^{and} the sisters
with rakes to put ^{on} the polish.

A Council 39.

By a ~~committee~~ of Ministry, Elders,
and deacons, ~~It was~~ concluded that
our Meeting house was too small ^{and that a new one should be built.} Therefore
timber was cut for the frame, stone was
drawn and cut for the foundation, and
steps. ~~At that time, we were~~ ^{favoured} with a
man ^{qualified to} cut and ^{prepare} the stone,
& the foundation was ^{laid of cut stone} ~~put up~~.

All the families took an active part in
the work, and in November the Old Meet-
ing house was moved off North. ~~and prepa-~~
~~rations were made by the Society for~~
~~building.~~ Hands were engaged framing
the master workman was Amos Bishop,
of the second family. It was framed in a
new style, ^{roof, and} arching ~~which~~ was very difficult.
Some were making window frames; the Society
at Harvard gave us the glass for the frames
and it was bro't by Nathaniel Robinson.

All the Societies seemed interested to aid
in the building, ^{and all the people here,} down to the least child.
We were setting card teeth for cotton and
woolen factories, and ~~one could~~ ^{one could} set a
thousand ^{teeth} in an hour.

1823, Found us moving in the same direction. The brethren were steadily working ~~at~~ the meeting house, and help was sent from every Society ~~among~~ ^{of} believers except the West. in the eastern States.

In the summer, the children were seriously afflicted with whooping cough; it ~~was~~ caught from a child passing in the street, ~~who~~ ^{who} was driving cows. I had it very severe, and it held me and some others thro'out the season.

My work was weaving and managing in that department. We kept three looms going, spun and made all our cloth, and I believe it was my buisness from the age of fourteen to forty five, and I assisted at different ^(times) after that.

1824 The Church was engaged building a ^{new} ~~Griff~~ mill, the old one failed to grind what was wanted; ~~it~~ ^{was} ~~proposed~~ ^{It was} to build ~~it~~ of stone, there was plenty of lime, ~~and~~ ^{the} ~~br~~ commenced to break it up & fit it for the purpose. They employed ^{hired} workmen to ~~put it together~~ ^{lay it up} - this took money. ~~for~~ We had previously built a grainary for storing grain that was raised by farmers, which was bought for our consumption. This course was pursued thro' the year.

4825 This year was important in the history of the Church for after building the Meetinghouse, Grist mill, and Granary, it was found that our funds were so exhausted that we were obliged to subsist upon Rye & Indian, and Rye bread; for we had very little wheat. I assisted the baker when we were under the necessity of putting boiled mashed potatoes (and beans in the wheat bread to increase the quantity in order to have enough to go over the table, but the pie crust was made of Rye, for in those days we ^{use} had a plenty of hogs lard for shortening.

At the age of fifteen I was resolved to learn the science of music, for I had attended singing school before ~~coming~~ ^{I came} to Lebanon and having a natural talent for music I had a desire to understand it. My opportunity for learning was quite limited there being only one brother in the family that could learn a tune from the notes or that could give any explanation of the key, for the scale was after the old style.

Every scrap of paper with notes ^{on it,} I would seize as a choice bit to study. The Elders had ^{not} the opportunity when young of getting ^{book} ~~any~~ education; but they soon discovered my intentions and learned my desire.

There was a number in the first family that understood musick, and an opportunity was sought, and a way provided for me to learn. It was tho't that I was too young to learn of the teachers in the Church, & they selected three sisters in the family ~~who were~~ ^{we were} sent to get their ^{desired} ~~education~~ ^{instruction}.

When they returned from singing school, I would get their lessons to study, and by perseverance I kept up with them; and only one of the three who ~~were~~ ^{were} selected, ever learned to read and write music ~~correctly~~.

Many improvements have been made since that time, which ~~gives~~ ^{makes it easier for} ~~the learner~~ ^{the learner}, but no one can get it unless they are diligent and industrious. The only sure way of success is to persevere our studies diligently untill we obtained our desire.

43.
I have nothing more of special
~~time passed and nothing of importance~~
to record, until the year ~~twenty second~~ 1827.

~~But~~ Some time in the month of March there
was a great awakening among the people,
for there were many among us who were
not true but false pretenders, and when
the out pouring of the spirit came, it caused
a separation between the precious and
those who were determined to do their own will.
I strove to be strict to keep the rules, true to
my teaching, honest and upright in every
thing. But as I grew older I perceived that
I could not endure without a deeper
baptism, that I might find more victory
over the element of nature. For I plainly
~~saw~~ that I could not pray; I could kneel
and repeat a sensible prayer, which was
a form of godliness, but the spirit was not
there. I could not pray to effect a change
in my feelings, I would often reason. Is it
within the power of mind to change the
course of thought? The answer would come
to me, By prayer all wrong is brought
to naught, - Prayer is Cooperative & Creative

To Prayer the motive power that does the natural agent quell? Is it, within the finite sphere, the thought on ^{which} ~~what~~ to dwell? I found ^{that} ~~it was~~ the creature ~~also~~ ^{the} was the originator; and I plainly ^{saw} ~~saw~~ that I must gain the gift of prayer, in order to become spiritual, or be redeemed from a depraved nature of sin, ~~and~~ I made a firm resolve that I would gain this gift, ^{and} ~~which~~ I did.

One morning in April I retired to my room determined that I would not eat, ⁿ or sleep until I could feel my soul drawn out in prayer.

After kneeling awhile, I seemed to hear something say, you must go to your Elders and ask them to help you. This was crossing to my feelings, for a high sense would have led me to ask independence ^{by} of them, and at that time there ^{were} ~~was~~ three in the elders order. Mary ^{revelled} ~~helped~~ was feeble, and one was appointed to be a help.

I did not ^{try to} ~~shun~~ the cross, but arose from my knees ^{and} went to the Elders room, weeping. They were eating breakfast. I knelt again, ^{and} when they returned, I made my feelings known, ~~and~~ they tried to ~~and~~ help me, and said my desires would be granted

Soon after this, I was ^ttempted in many ways,
 and I ~~had~~ desired to know if there was any
 invisible spirit to hear and answer my prayer.
 One day while I was walking the floor in trib-
 ulation, I prayed for ^{song} if I was heard.
 It was not long before I commenced singing
 and O how thankful I felt that the divine
 Love and Presence had found its way into
 my heart. It was gained by tribulation &
 sufferings of both soul and body. From
 this time onward I always had a peculiar
 gift to pray, not only for spiritual good, but
 temporal blessings also. At ~~a~~ ^a time, when
 I ~~had~~ ^{had} care of the children, one of them was taken
 very sick, and we expected the child would
 die. One night there came a messenger ^{who}
 said the girl is dying. I collected her grave clothes ^{and}
 then the Lord came to me that I would pray
 for her recovery. I laid myself on the floor
 and continued in that position some time
 when morning came I was informed that
 Elizebeth Sears was better. She recovered
 and has been a faithful Sister. [Note
 She is yet with us, at the age of 73 - Jan. 1911 - A. G. H.]

After the Office was built, and all ^{its} official
^{out of our family,} members moved, ~~many~~ I felt lonely for they were
 any Fathers and Mothers. ^{years} After this, for a number of
 I would sing and breathe out the Poets words

O the sweet name of Mother with rapture it fills me,
 For the sound of sweet Liberty is there;
 And Mother Ann Lee so holy, so Christ like and lowly,
 Is the Mother of Mothers to me.

You may sing of natures kindness her parents all ^{(esp,} tender
 Such sounds have lost their charms upon me,
 That mother, who ² Christ's way will teach me, and
 from every stain bleach me,
 Is the Mother of Mothers to me.

These words have often thrilled thro' my being
 and filled me with comfort and rapturous joy.

After awhile there was a change, and Deacon
 Steven Munson ^{and Jonathan Wood} retired from the Office, (and
 Edward Fowler and Benjamin Gates were
^{Trustees and} the financiers, and we were never reduced
 to the humble Pye diet ^{since their appointment.} but once, and this
 was in consequence of Charles Crossmans
 leaving and taking the avails of our Garden
 seeds. But we soon recovered and God
 bless Benjamin and company for sustaining us
 thro' flood and thro' fire

We pursued a regular routine of business for the six following years, and there was nothing of importance took place until 1834. The toil, sorrow, and labor that I passed thro' this season, learned me to be reconciled in tribulation, and patient while passing thro' sufferings of body and mind. I have previously stated that my occupation was weaving from the age of fourteen, and when I was twenty one the principle charge was given to me, for my predecessors were taken away, and I must enter upon the eventful future which was open before me.

In the spring of thirty four things appeared to come forward early, vegetation seemed to thrive, trees blossomed and fruit set as usual. But almost on the evening of the fifteenth of May, a dark cloud came up from the north west, and before morning considerable snow fell. The Mercury ~~indicated several~~ ^{indicated several} ~~degrees below freezing point.~~ ^{degrees below freezing point.} The snow & ice covered the trees, and our fruit was destroyed. In the fall we gathered a little more than one bushell of Apples.

We were driven to the necessity of gathering all the berries ^{we could} and drying ^{them} for winter; at that time, the art of ^{the art of} canning fruit was not known.

In September I went in company with five after blackberries. It rained and we were wet thro'. About a week after, I was taken with nervous fever; it appeared to all that I would die. I ~~was~~ often said that I wanted some one to give me a gift of healing. Soon after, Elder Daniel Bolor visited me, ^{sat} ~~set~~ down by ^{the} bed side, for I was unable to sit up, took hold of my hand, and said, "you shall live." From this time I took courage and began to recover, but was confined five weeks. I was carefully ^{nursed} ~~cared for~~ and at the expiration of four weeks, I began to get better. But one of those sisters in company with me, was taken sick and died. It was a great time of sickness and affliction through the season. In the winter we ~~were~~ ^{were} chopping pumkin to put in the mince pies instead of apple; it gave them a disagreeable taste; yet we ~~were~~ ^{were} thankful for any thing to make our provisions hold out.

This season for the first time, we tried ~~some~~
~~way~~ to use tomatoes for food. The first method
 was to use them for pies, not having anything
 better. We learned to use them, and the people
~~was~~ ^{were} satisfied ^{till} we could get ^{something} better.

What I have written is mostly from mem-
 ory with ^{some} ~~the~~ sketches from the family journal
~~therefore~~ I will finish out the narrative and
 state Offices filled and ^{relate some of} ~~make~~ my religious
 experience and inspirations received &c.

I am well aware that ^{are liable to mistake} ~~some~~ ~~are~~
 this ^{or love of notoriety} writing an Auto Biography for
 Bigotry. But this is not my aim, and
 I hope readers will get my simple
 intentions. They will certainly gather
 good if they ^{appreciate} my feelings. ^{was} ~~It was~~
 the earnest request of several of my friends, that made
 me consent to begin the task of writing anything for
 publication. I hope to leave some way-marks
^{that will assist} ~~for~~ others to climb the hill more easily, for
 Life's journey up the rugged hill will be
 more pleasant if we ^{accept} ~~make~~ the advice of those who
 climbed ^{to its} ~~the~~ summit before us.

Official Places Filled.

1835. January fourteenth I moved into the deaconesses apartments, but my associate was not agreeable, and I passed thro' some unusual afflictions in the course of eight years. Sometime in September of eighteen forty two I was released and took care of the children nearly one year.

The next year it was concluded for me to change with Joanna Vining and fill the physicians lot. I remained in this department nearly ten years. There was a great burden rested on the two Sisters that filled this place besides taking care of the sick.

The principle care of drying the roots for the herb ^{business} ~~was~~ was done by the two Sisters in the nurse order, ~~and for~~ ^{In} three or four of the last years, we pressed six hundred pounds of Elm and Composition ^{into papers,} pressed the solid Extract and Ointments, ^{put up for sale, also} ~~changed~~ and worked in the kitchen five months in a year, besides our various other duties, caring for the sick, aged, and infirm.

The perseverance and continued labours of
of all the Sisters, won the gratitude of my heart
for I daily noticed the untiring patience which
moved everyone employed in the service,
even when afflictions were seemingly cast
around to retard the progress and continuance
of each successive days work.

By apostacy the children were left wi-
-thout a caretaker, and in February of
fifty three, I move to the girls shop. But
the wheels of progress were continually in
motion and I was not permitted to rem-
ain long in this situation. ^{Owing to changes} ~~in the family~~ ^{and I was solicited again by the Sisters}
to return to the deaconesses lot. While I was with
the children I had ten, of different ages, and
I made all of their clothing, dresses, bonnets,
collars, aprons, cloth for shoes, ^{and knit all the sock} ~~and~~ I had the
charge of one, and sometimes two Brethren
besides. We had no sewing machines,
the work was done by hand, and our
time was well improved.

I went back into the deaconesses lot under
 a heavy cross, for I really thought I had gone
 thro' ~~the~~ ^{my} duties in that place, and served the
 people with every faculty. But Alas! my
 health was good, and I was accustomed to
 the employment, I must spend the most
 active part of my life, and can sincerely say
 that I gave to the people the diligent exercise of all
 the talents I possessed in a temporal line, for a
 few years. I remained there untill October
 seventh eighteenth seventy one, when there
 came another change in the Elders ^{order} ~~association~~
~~and~~ 1861. Here I was caught like a "Lamb in
 the thicket," and placed for a short time in
 the Elders order for an associate with Abigail
 Crossman, I remained with her a little
 over one year. I helped in different places
 untill 1863. I then made a request to
 retire into the family which was granted
 to me. I ever had a willing heart to perform all
 the hard labor I was able to, and I always tried
 to make home happy, to comfort the afflicted,
 help the aged, and children. I flattered myself
 that I ^{had} served ^{out} my time in Office, and would retire

And I can say to all that may peruse these pages, that my soul was blest with precious spiritual gifts while engaged in my temporal employment, and my weary frame has often felt the refreshing love and power of God, while serving in the varied duties of life.

No sacrifice of self do I regret, but when I have suffered and been deprived of the comforts that I deserved I have tried to honor the cause, for it always was my desire to make every one comfortable around me, I have often given up my ^{and} ~~loggings~~ ^{and} ~~taken~~ poor fare with the feeble, aged and infirm, ^{and} ~~at~~ ^{and} when I could not rest with them, I have taken my bed on the floor. At one time after cutting herbs in the garden two hours in the evening, I was obliged to lie upon the floor thro' the night, not having any comfortable place to sleep. I ~~would~~ ^{often} ~~said~~ ^{said} at that time, that I was not born in a manger but I had slept in places that were no better.

I passed nearly two seasons in this condition and the reason I have noticed these things is because they were not realized by any one at the time, and to encourage others to make sacrifices.

Journey's Enjoyed.

In the month of December 1829 I went to Waterliet in company with one Sister and two Brethren with the intention of having a good visit with gospel kindred, but afterwards I learned that the Sisters wished me to learn them how to braid Palm Leaf Mats. This working kept me constantly employed. It was such rough going, for the ground was frozen hard, and every motion of the carriage ~~would~~ bruise our sides ~~and~~ badly before we reached the Valley of loving friends at Waterliet.

We tarried eight days and returned on the ninth. They accomplished their desire, Braided one hat and finished it.

A ^{few} circumstances that occurred I will ^{relate} ~~not~~ ^{relate}.
 Sabbath day in our afternoon meeting all things moving ^{smoothly} along and we were having a good time. I was only twenty one years of age, and the Elder Sister called upon me to sing or speak. My throats flew. The eyes of the assembly was turned to me, and ^{and} without hesitation I started a tune which was well known, and they all joined in singing. We exchanged love and returned home.

destroyed and the temple was burned
and laid in ruins by the Romans army
under Titus after the most terrible siege
on record on which the besieged fought for
miserable scraps chewed belts and shoes
and tore off the leather from their shields
and eat wisps of hay and even than
died by thousands from horrors of famine
1,100,000 perished.

Flora Thorpe.

October 12.

The Lords Supper.

Where was Jesus in our last lesson. He was
in Jerusalem. What parable did he speak
Jesus spoke the parable of the vineyard.

On what day of the week was the Lords
supper instituted. On the ^{Thursday} sabbath day. When
did Jesus send to prepare for the celebration of
the passover. He sent Peter and John
~~saying~~ saying go and prepare us the passover
that we may eat. How were they to know
where to go. Jesus said unto them where
ye are entered unto the city ye shall meet
a man bearing a pitcher of water follow

1845. I had another opportunity to visit Waterbury in company with three Brethren and two Sisters. While we were there, Frederick Wicker had difficulty to keep a girl named Sarah Jane Ogden, ^{she being} ~~under~~ under age, ^{her} relatives took her by the arm to force her into their carriage - she refused to go with them, ~~but~~ ^{and} one of the Sisters seized and liberated her from their grasp; afterwards her Mother complained to the Authorities and tried the strength of the law, but made out nothing. The Indentures they could not break; Never the less, when she was left ^{to herself}, and her relatives gave it over, she went away ^{of her own} ~~of her own~~ accord.

It certainly appears that the law reaches mankind ^{to their} in most passions; for in almost every case where it has been necessary to employ lawyers to ^{hold} ~~maintain~~ ^{children's} ~~children's~~ ^{rights} ~~rights~~ ^{that} the youth or child went finally back to their kindred. But it is important for believers to hold their lawful rights, and not allow any one to intrude and force away those who which they have been the means of placing under the guardianship of the United Society.

Jerusalem. Who is referred to by a certain man, representing god. What by the vineyard, God's Kingdom. Who by the husbandmen, Rulers of the Jews and the whole people. What had he done for the vineyard. He had planted it. What is meant by the owners going into a far country. He appeared to withdraw from the earth thus testing the fidelity and obedience of his children. What had the owner a right to expect from those who used the vineyard. He had a right to a part of the fruit. Were these fruits a blessing to the Jews as well as a requirement to god. Yea they were. Whom did the householder send for the fruits. He sent his servants. Who are represented by the servants. The servants were the prophets. Who is meant by the son. Jesus is meant by ^{the} son. What did they do to the servants. The husbandman beat him and sent him away shamefully. How long after this was the destruction of Jerusalem. In the summer A D 70 forty years after this

57.

1846. August 15th. I took a journey to ~~the~~
salt water in company with two brethren
and two sisters, ^{We went} ~~we~~ to Harvard, Shirley, Lynn
New York, Albany, and returning home,

Some things were interesting. While we were
at the salt water, Eldress Sally Loomis from
Harvard, had a great desire to open the testimony
when the people gathered, and requested us
to sing at the Village House where we were staying.
We sang a few pieces to gather their attention,
afterwards Eldress Sally explained our doctrine
and set forth the virtues of the cross. One of the
men while she was speaking, dandled ^{with} played,
and caressed a great black dog. I was
disgusted with his appearance. It seemed
we were casting pearls before swine. But
Eldress Sally was patient, never halted, but
continued her discourse, which was to show the
difference between ~~those who are~~ followers of
Christ, and ~~those~~ ^{those} who followed the natural elements.
Some truths that were spoken at that time, cannot fail to
have their effect finally, but we did what we could to
publish peace and good will to man. We took sea baths
at a place called Mother Annis, between the Rocks, and
returning to Harvard.

anointed by Mary. John 12. 2. 3 the next day
he made his triumphal enter into Jerusalem.

What did Jesus do the last Sabbath of
his earthly life. He rode into Jerusalem as
a king. On what day of the week was
this procession. This procession was on the
^{our} sabbath, but not on their sabbath.

What did he ride on. He rode into
Jerusalem on an ass. What is said of
the ~~camels~~. They followed Jesus. What
did Jesus do when he came in sight of the
city. He wept over it because it refused
its King and was hastening to destruction.
Should we to feel sorry for people that
do not repent. Yes. How should
we pray for them. Praying that they may be made
better. What did the multitude do.
They cast their garments and palm branches
before him and hailed him as King.

Mira Thorne

Fourth Quarter. October 5

Parable of the vineyard
Where did we live Jesus in our last

1854. On the twentieth of May I started on a missionary journey in company with Elder Frederick Evans, Elder Giles Avery, James Vail, Elders Antoinette Dotittle, Elders Hannah P. S. and Hannah Ann Agnew. We went to North Adams Saturday, and the following sabbath, we held meeting in a Universalist Church. It was a neat plain edifice, well carpeted ^{having} a Pulpit and a small gallery. Over the Pulpit was inscribed with letters made of moss picked ⁱⁿ from the wild wood, "God is good to All".

They gave us opportunity to sing or speak, and we opened the meeting by singing.

Elder Frederick delivered a lengthy discourse upon the fall of Babylon. The people gave good attention and the services lasted about two hours.

~~There was~~ ^{were asked,} Many questions, why we rejected the Great Command. The following poetical lines came to mind which I have written and may they be profitable is my object and aim.

(continued to page 59.)

of Heaven. How much money was a pound?
One dollar & seventy cents.

What is the meaning of occupy? Not
keep possession of, but make use of trade.
Who were the citizens referred to in verse
14. Those who are rightfully his
subjects.

John M. Thorpe.

September 21. 1836.

Jesus entering Jerusalem.

What city was the scene of the last
two lessons. The city of Jericho. To
what place had Jesus come since our
last lesson. Jesus had come to the
mount of Olives. How much time
intervened? What are some of the things
Jesus did at Bethany before the triumph^{al}
procession. From Jericho Jesus went to
Bethany probably reaching there Friday^{eve}
March 31. He rested Saturday their Sabbath
& in the evening after the Sabbath was
ended he took supper at the house of

A Missionary Poem.

Here with the wondering world we stand,
 Who follow out the Great Command;
 This term we find is often used,
 By those who wish their lusts excused.
 And it appears that Adam's race
 Is strongly fixed upon this base.
 They think this declaration given
 Surpassed all ^{that} received from heaven.

If we have skill and understand
 The text so called, the Great Command,
 Was not designed to be a law
 That any penalty could draw;
~~Which men of ancient days then said~~
 But showed the cause what it would do
 If such a course they did pursue.

And those who ate unholly fruit,
 Their spirits surely did pollute.
 Upon God's word we do rely
 The day ^{you} eat ^{there of you} shall die.
 This is the truth fulfilled indeed,
 To all of Adam's stubborn seed.

continued to page 60.

asmuch as he also is a son of Abraham.
Can ~~he~~ ^{we} be saved without repentance

Yes unless we repent we cannot be saved. In what way was he now a son of Abraham. They answered and said unto him Abraham is our Father. Jesus saith unto them, if ye were Abraham children ye would do the works of Abraham.

John 8 chapter 39. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Galatians 3.29.

Flora M. Thorne.

September 14. th

Parable of the fig tree.

In what city was Jesus. He was Jericho visiting at the house of Zacchaeus. Where and under what circumstances was this ~~parable~~ ^{parable} spoken.

This fig tree was broken while Jesus was visiting at the house of Zacchaeus to the crowd which gathered in the courts.

What did the people expect. They expected Jesus would build a kingdom. Who is represented by the nobleman.

Christ the son of God. What by the

This law, this text we do admire,
 To ~~walk~~ ^{walk} by this we do desire,
 And that ~~avid~~ ^{avid} unholy fire,
 This is the doctrine we shall preach;
 And this commandment we shall teach.

The Tree of knowledge we perceived
 Within the ~~man~~ ^{man}, ~~by~~ ^{by} lust deceived.
 And ~~by~~ ^{by} observation does declare,
 That good or evil fruit he'll bear.

Altho' mankind may stock the earth
 With war and pillage, ~~curs~~ ^{curs} a their birth;
 Their war and carnage bring a dearth;
 But we'll subdue the earthly part,
 And this good work will ~~cleans~~ ^{cleans} the heart.

And ~~when~~ ^{when} ~~of~~ ^{of} ~~suppl~~ ^{suppl} ~~we~~ ^{we} shall remain
 In Eden; ~~ever~~ ^{ever} free from death and pain.
 Our generative nature ~~in~~ ⁱⁿ ~~our~~ ^{our} goes
 As we destroy our inbred foes.

And by obedience all can gain,
 A ~~kingdom~~ ^{kingdom} over which to reign.
 A Paradise which is our aim
 In Paradise we then shall
~~reigning~~ ^{reigning} ~~then~~ ^{then} we all can be

The simple innocent and free.
 Stainless, guileless, blithe and free.

September 7. Jesus & Zacchaeus ^{the} Publican

Who then came seeking eternal life.
A rich ruler. Did he obtain it. No.
Why not. Because he was rich and Jesus said
that it was easier for a camel to go through
an eye of a needle than for a rich man
to enter the Kingdom of God. How near
have we come to the close of Jesus earthly life.
The last of March. A. D. 30. Only a little
more than a week before the Crucifixion.
Who was the chief publican there. Tax
gatherers or collectors taxes imposed by the
Romans on the subject nations, were famous
and men of wealth. How did Zacchaeus show
he really was converted. For Zacchaeus stood and
said unto the Lord Behold Lord the half
of my goods I give to the poor and if I have
taken any thing from any man by false
accusation I restore him fourfold. Is it a
blessing to have Jesus in our homes. Yes it is.
Was it brave in Jesus to do what was so
unpopular. Yes I think it was. What did
say to Zacchaeus. Jesus said unto him. This

1857. On Thursday the 20th of August I started for a visiting tour in company with Benjamin Lyon, Alonzo Hollister, Penilla Dickerson, Mary Stewart, and Phebe Smith. We visited Waterbury, stay four days, and then moved on to Groveland, and while there ^{we} rode to Portage bridge. We were absent from home two weeks; we traveled going and coming, over ~~the~~ ^{six} hundred and thirty miles. Spent 79 dollars and 35 cents.

We saw many faithful souls
 Who were the great of earth
 Great; not by kingly birth
 Great, by their well proved work,
 Firm hearts, & true,
 These are the living lights,
 That from Mount Zion's heights,
 Shall shine afar.
 'Till all who claim the name
 Of freedom, toward the flame
 Will come; as ^{the} Magi came
 Toward ~~the~~ Bethlehem's Star.

Adapted from Pierpont.

What did the disciples do. Where the
disciples saw it - they rebuked them.
What was Jesus' reply, Suffer little ^{children}
to come unto me and, forbid them not
for of such is the kingdom of god. Do not
children need to be converted. Yea, What
did Jesus do to the children. He touched
them. Who came to Jesus after he had left
the house where he had blessed the children.
A rich young ruler. How did he come.
He came running and knelt to him
and asked him Good Master what shall
I do that I may inherit eternal life.
What do we learn of his character.
Mark 10. 21. For what was he seeking so
earnestly. Eternal life. What did
Jesus tell the young man to do. Jesus said
unto him why callest thou me good none
is good save one that is God. Thou knowest
the commandments. Do not commit
adultery do not kill, do not steal do
not bear false witness. Honour thy
Father and thy Mother. And he said
all these have I kept from my youth.

1861. June third I went to Waterwich in company with James Goodwin, Sarah Ann Lewis, and Tabitha ^{Lapsley}. On our return we staped in Albany.

The Sisters went shopping, purchased goods and crockery. The sunshine of pleasantness seemed to illuminate our path, and gospel ties were strengthened by the opportunity of being in company with gospel kindred.

While we were attending meeting with the Church, my feelings were deeply impressed with the sufferings of Mother and those who came with her from England, and after they had worked to earn a little, from the year 1774, ~~and~~ ^{for} they settled at Nisk ^{or} ~~gun~~ ^{gun}, now called Waterwich. I will write a ~~short~~ history of their sufferings, which was related to me by the aged. After the departure of Abram Stanley from the faith, Mother Ann went to Albany and not wishing to remain there, ^{as} she happened to meet a negress who was going from Albany hill to Nisk ^{or} ~~gun~~ ^{gun}, and Mother asked her for a ~~drive~~ ^{ride}, which was granted. She remained there untill Elder John Hocknell returned from England with his family.

1-12.
Jesus Condemned Luke 23

Give the time and place of our last
Lesson. Place in the Judgment
Hall in castle antonia just out
side of the Temple area of Jerusalem.
Time from five to seven o'clock
Friday morning April 7 A.D. 33.

The little company put up a framed house, and in the spring of 1776, while they were burning rubbish ~~for the land~~ to clear the land, the sparks caught a sheep cot which was covered with straw, and before it could be stoped ^{it} the house took fire and ~~it was~~ all burned down.

This was indeed a heavy ~~rending~~ ^{blow} for those who had spent their all to build, ~~and~~ ^{to begin} suddenly ~~it~~ is deprived of a place to lay their heads. The neighbors treated them kindly, took them in, and what was still more wonderful, the people generally turned out, and the woods were alive with men cutting and drawing logs to put up a new house.

They built a log house and it stood where the infirmary now stands in the Church.

They lived in this when people began to gather. The rooms were small, but fifteen lay upon the floor in one room. Some had one blanket to cover them, and nothing for a pillow, but a chair turned down. In this way they passed the summer, but they were industrious, and a blessing attended their labors.

Eastern Journey. 64.

1868. June eleventh, I started on journey with five loving friends.
On the morning of Thursday we were safely conveyed
To Pittsfield, for dinner by the Sisters well served.

Then we enter the Cars bound for Springfield, ~~you see~~
Where we arrive safe with baggage in view.

Meet Elder Thomas, and Esteemed Elder George,
Who took us to Enfield Connecticut, straight way,
A distance of seven good miles thro' the rain.
And here we were cheered by our dear gospel kindred
Where love and kind feeling like deep waters flowed.
Elder Thomas, Elder George, and good brother Trussel,
Eldress Curice and Clarissa, gave us a home,
And a kind hearty welcome extended unto us.
There was good Robert Nitken, and Zilpha came round
With their associates too, for the family was small.
A blessing was given us from hearts that were true,
And fruits from their vineyard they gave not a few,
That we might enjoy those ripe first with them.
To the South family we went, there had a rich feast.
We found Elder ~~Stoughton~~ ^{Stoughton} Elder Anna, imparting
The gospel of peace like a calm bosomed lake

They toiled and labored to make all souls free,
 Yet, there ~~were~~ few to hearken, or ~~seemed~~ to be grafted
 Into the true Vine of purity goodness and love.
 A memor~~able~~ible building at the Church we found standing
 In which our good Father James often spoke,
 Exhorting the people to follow Christ's precepts
 And gain a relation of ~~love~~ love that is pure.
 He showed the utility strength and dominion
That no selfish spirit can ever abide.
 We part with our friends, and are taken to Springfield
 There take the Cars for Shirley, where we were made welcome.
 We felt their expressions, and ^{the} noble affections the
 People all cherish for Lebanon friends.
 From the Office we walk to the house where our Mother
 Was hidden and kept from bold wicked men.
 The house was erected by good Elijah Wilds
 And one dreary night, the wicked surrounded
 The dwelling where Mother was safe and secure.
 They cried out "that woman our hands are upon her,
 Or your habitation will come to the ground
 turn to 66th page

They could not endure this; and sent a petition
 By a sister, who said "my babe I have left,
 Permit me to go" and they could not hinder her
 Unless of humanity they were bereft.
 By this earnest plea was her exit effected
 And word to the proper authorities was sent.
 And hither some Officers quickly came forward,
 And boldly dismissed the mob of bad men.
 But the time that we spent in cementing our union
 Was pleasant indeed, the ordinance was sweet
 But Alas! once more the time came for parting,
 And bidding adieu to our kind Shirley friends.
 Two carriages came, the Ministry conveyed us
 To Harvard, the land and home of the blest.
 Our hearts were made glad ^{with} the kindness extended,
 While we remained with them and shared of their best.
 We breathed out a fullness of love to the people,
 And poured out a spiritual blessing on all -
 We walked to the Square House, where all of the Elders
 Did tarry awhile, shining lights to the world,
 They were beacons of love of peace and bright glory.
 Turn to 67

They were servants of God; the Republic of men
 We listened while many things were related
 of Ireland, and Hoar, who builded the house.
 When Mother first saw the place, she exclaimed
 This is the house and these are the people
 That I saw in vision while in England I stayed.
 Many of his followers were gathered at Harvard,
 They were anxiously waiting and looking for help
 And when Mother came, they gladly received her,
 And gave her a home where she could find rest.

We walked to the spring where the "Old Oaken Bucket"
 Refreshed our Parents. "That hung in the well,"
 At evening we passed thro' the Orchards and meadows,
 We sung and regaled in the soft evening breeze,
 Returned to the dwelling and closed our devotion,
 yet, solemn reflections came ^{flitting around} ~~rolling~~ along.
 We walked to the place where our kind loving Father
 Was tied to a Tree, and his back was made bare
 And whipped to a jelly, by those who were wicked
 And they wanted the Cause of all truth to destroy.
 The blows were inflicted with unsparing vigor,
 And the number of stripes ~~were~~ ^{weren't} not a few.

Turn to 68 p

When thro' they called aloud for the Elder,
 And then Father William stepped forth and proclaimed,
 I will not be tied to that tree like my Brother,
 But kneel down and take all the stripes you may give,
 A kind hearted Sister made prompt interference,
 And threw her arms forward around Fathers neck,
 Her face flowed with blood, and the dreadful appearance,
 Then filled the whole crowd with confusion and fear.
 On the memorable spot where ^{our} two loving Parents
 Did patiently suffer and bear for the truth; we
 Selected some stones from the wild wood around us,
 And laid up an Altar, where silence declares
 Our unchangeable memory of those valient Leaders,
 Who bore their afflictions, yet felt a compassion
 Believing that God would shield them from harm.
 Now, the time came for parting, and we were deprived
 Of the presence of those we loved most dear.
 We started for Boston to meet Elder Peter, Chauncy
 Edward Sears, Eldress Lydia, and Polly Ann Smith.
 All evening we sung and exchanged love and freedom.
 In Boston we freely the multitude fed.

We really enjoyed the glad opportunity
 Of walking around with our gospel friends,
 We dined at the Waverly, then parted in union,
 And when it was evening we went on a boat.
 It conveyed us to Portland, tho' sick, we were glad
 To meet Elder Otis who gave us much comfort,
 And had us a breakfast prepared to the taste,
 Again in the Cars we were carried to Alfred,
 And there with Ministry and Elders we meet,
 And bestowed the treasure of love we ^{had} received.
 We visit the people and share of their blessing,
 And may they in future a rich harvest share.
 The land is quite sterile, but by toil and labor
 'Twill yield them sufficient to help them along.
 The Ministry gathered some things for the journey,
 In carriages we were conveyed along;
 To Old Orchard Beach, where the great Mighty Ocean
 "Unconquered, untired" its bosom doth swell,
 Tho' the waves so indignantly rolled like a Mountain
 We bathed in its waters and walked on the strand.

Our health was much better, while two days we tarried,
And rambled around in cool summer air.

But the time came for us to move forward and go to
New Gloucester where glad hearts of the free
Come forth to meet us and make us welcome.

How precious indeed was the season of love
Which we enjoyed, - We drank freely at the spring
of All Healing water, and tried to be cured.

From thence we were away to Portland & Boston,
Reach Canterbury Tuesday evening. We remain there
Eight days and gained a great deal of good, Their
Ministration was refreshing and durable.

Here were Mount Lions noble few,
The glory of earth and heaven too.

Wednesday July 15th We visit Enfield N. H., where we found
a zealous few of faithful souls who have passed thro'
deep tribulation. They are Beacons of light to guide the Married home,
The journey by the way of ^aSaratoga ^{and} Albany, ~~and~~ home.
Thus ~~our~~ ^{my} journey thro' the eastern states.

Spiritual Manifestations

These gifts were of great importance to me.

1839 We were blessed in many ways, seeing Visions, Prophesying, speaking and writing in different languages, interpreting the same. Many signs were bro't forward by one medium and interpreted by another. Singing effusively Anthems which were sent to individuals.

These blessings were numerous, and I have preserved and written a few, for I was an Instrument in the work

A Ball of Light bro't by the Prophetess Anna to one of the Sisters wound around seven times, then dropped in the centre. Listen to the word of a mighty Angel while it is sounded forth
1. I will ride upon the East wind in a

Chariot of fire and carry in my arms the Daughters first born. The meek and lowly shall wear the mantle of Wisdom and in their right hand will be placed riches & honor, in their left never ending kindness and power to work miracles.

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2 I will go Eastward and cry aloud
untill the foundations of the earth are
shaken, I will lay waste the desert and
destroy the high places of the tyrants. The
cruel tyrants shall be trampled under
foot

3 Out of the South cometh darkness, and a
thick cloud of terror hangs over it.

But the voice of the Almighty is, watch!
For the night is far spent, and the dawn
of a new day will soon break upon her;
and in that hour will I show forth my
everlasting kindness and mercy.

4. I will cross the great Ocean with a pen
of pure gold in mine hand, and write
upon a Chalcedony and Topaz, and
place it upon the wings of a Great Eagle
which will safely convey to America
the land of the free.

5. I will spread a mantle over ^{children,} Zion, and
I will be their God and they shall be my
people. I will walk in ^{for} Courts and carefully
view her walls and towers of strength.
Even so shall it be —

The Cloud is Lifted Up.

On the night of the 17th of September 1892 I was awakened and felt an innumerable company of spirits surrounding me. I arose from my bed and stood by the window looking out to see what they were going to do. I could see nothing and returned to my bed. Then I saw a Cloud lifted up from the Ark of God it was taken, and I was enveloped in the Cloud. All around and about me were shining myriads of spirits, sparkling like the stars on an August night, and they were beautiful indeed. While viewing the scene before me, I heard a gentle voice say, I will show you the work of God for ages and ages. It never will end, no more than the earth will cease to roll; For the Son and Daughter have laid the foundation so deep, that no power can overthrow it. Then all the armies of heaven cried aloud Amen!

Even so it shall be.

ng

Str - Minerva

~~hatso'er betide Up the Mount of holiness
Altar so divine I would lay my sacrifice
doubting intercept Should I now win the heavenly prize
promise never fear Thou art precious in His sight~~

~~not O God I pray Do the temblers fatal aware
vise of truth and right Come and offer up thine all
all thy sorrows heal And with love enclose the round
be a chosen heir In His heavenly home of light~~

Perspective ⁷⁴ Glass.

1888 October 7th I was withdrawn from the things of this world and heard a voice saying "Look and behold - I turned my eye toward the sound and saw Elder Timothy Pr^{ayson} holding a glass like ~~the~~ spy glass - he said to me Look thro' it. I did so - What do you see?

Ans. I see light. He says look again - I did, and light had increased, and seemed to fill immensity. On turning away, I heard a voice saying, when the period of time shall have passed away which was represented by the Creation of the earth in six days, and as is stated, the Lord rested on the seventh, I say the ~~period~~ ^{period} is near when the six thousand will be finished; and the seventh will be Peace on earth; no more ^{national} quarrels and fighting, for Peacemakers will arise and contr^{ol} the affairs of Nations.

The sound ceased and I awoke

Christmas Offering 1890. 75

This day the 25th of December, we meet to commemorate the birth of the Prince and we will also add the Princes of Peace. I rejoice that so many thousands can unite in the loud Anthem of praise and thanksgiving, that they have found a Savior and obtained that power by which they are saved from sin.

We know that our Redeemer liveth and the plant of light was sent to a lost and sinful world to open the way of life and salvation. Establish a kingdom of peace which will endure forever. And its Sun of righteousness will never more go down for male and female are restored & brought into their primitive state of obedience to the law of God.

This day called Christmas, is an appropriate time to take a ^{comprehensive} ~~retrospective~~ view of the past, present, and future conditions, while we offer grateful praises for the blessings we have received thro' the Mediators of the New Covenant. For thro' persecution and sufferings they opened the way that has saved from sin all who would accept the practical work, and bear the daily cross. All such souls can sing with the Poet:

Friday morning What did they mean
by saying that he was a Galilean.
They knew he was by his speech.
Now I know not what they sayers
I know nothing of the man nor of the
matter than Peter began to curse
and to swear trying to uphold a
lie by profanity.

Flora Thorne

November 7.

Jesus before Pilate and Herod.

Luke 23rd

What had the Jews already done. The whole
multitude of them arose and led Jesus
into Pilate's hall and made three
charges 1. Seditious 2 disturbance. Perverting
the nation false. 3 rebellion forbidding to
to give tribute. And treason saying that
himself is Christ a King not true in
the sense they intended. Was this a
different charge from that one in
which they condemned him.
These could

75

Year after year we hail the effulgent glory
That gilds with light and love, the Christmas morn,
And years that roll we listen to the story
Of the loved Babe in far off Bethlehem born.

And now we'll bring the little Christmas tokens
The generous gifts that are so nicely wrought
The cordial wish, the kindly word unspoken
In memory of the gifts the wise men brought

O steadfast law of God that never alters,
Be thou our staff along our future way!
O steadfast love of God that never falters
Be thou the Sun that lights each coming day!

The following lines were selected and preserved—
I think them appropriately placed here, for they were
of great use to me in times of Adversity.

What is true Empire, O thou child of God
In this vain world, Is it self-command?
Long hast thou known this, knelt at Virtues Red
Life's Sovereign, Thy Creators hand in

Reflections.

O self-command, thou prize of endless worth!
Where art thou found, in hearts of levity and mirth?
O why thy dwelling so remote from us?
Doth Wisdom keep thee, art thou at her command?
Was it secreted on the earth in natures wilds,
When the ^{primeval pair} ~~first~~ ~~two~~ was formed to till the soil,
By God's command forbid to pluck the fruit,
Which in the end Alas! their persons did pollute?
O nay, this Virtuous Plant they never knew,
By their congenial side It never grew,
They never sought it, for it was divine,
And round their mossy tower it never turned.

But far from Edens garden it was reared,
 No part of it in that dark place appeared:
 And why? is not its dwelling in the mental part?
 Is it not found in man's obdurate heart?
 Where shall I look for thee, O where's thy dwelling place?
 Life's Sovereign, long sought for, lovely grace!
 All seek thy aid, all view thee with delight,
 Thy power we desire, and help to walk upright.
 Art thou a plant of slender growth, well nurtured by pure love?
 Or art thou found in Wisdoms bow'r, within the realms above?
 O where is thy repose? thou art valued more than gold,
 O self-command we seek thee, thy strength cannot be told!
 I've ever sought thee early, in childhood, youth and age,
 And found in Wisdom's valley, thy help I could engage.
 My soul shall always cherish, and with a careful hand,
 Will work and gain this power, by keeping Gods command.
 Rich jewel thou art mine, I've sought thee from my youth,
 Thou hast led me daily onward, in holiness and truth.
 Thou hast silenced all temptation so I freely "Thy Rod,"
 Life's Sovereign & decendant of my God.

Composed at the age of 35 Rhoda B.

79
Wisdom's Blessing.

Blessed are those who have heard Wisdom's voice,
Blessed are those walking in her paths,
Blessed are those feet who walk in the truth,
Blessed are they who walk it in youth.
Blessed are those in whose mouth is no guile.
Blessed the lips of those who speak no harsh words,
Blessed are they who heed precious council.
Blessed the soul that stores up good things.
Blessed are they who sow seed of good faith,
For nothing shall steal it from their garner.
Blessed are they whose words are not idle.
Blessed the hands of the Saints who are toiling.
Blessed the just who give a full measure.
Blessed are they whose hands are found clean,
They've no selfish motive, the ⁱⁿ heart is not sad;
Blessed they are for the Keys of the kingdom,
They hold in their hands.
Blessed are those who mark out the path of
Obedience, for their feet to walk in.
Blessed in heaven are those who will patiently
bear the cross in the prime of youth,

Holy Wisdom's Blessing

Brought January 1842.

Appellations.

Shaker is a name given to believers because of the frequent shaking of their bodies in seasons for worship.

It is certainly appropriate, because they have received that spirit which is shaking the old heavens and earth to remove them, and make way for the new.

But they are known in the spirit world, as the Sheniah Community.

The Visible Glory.

Symbol of the Divine Presence.

The Miraculous Light. The Angel Order.
People of the New Life.

Brought by Elder Richard Bushnell in 1875, and represented by Rhoda Blake to the Ministry.

See P. 253 of Pearly Gate, A. G. 76.

Note. I have proposed, as more easily spoken & written, Alethians, from Gr. Aletheia, Disciples & children of the Spirit of Truth, the Comforter Jesus promised to send his disciples. It has been approved by a number, including the Ministry.

Approved, but formally
not adopted as
yet.

The Gathering of the Blake Family to the

Mount Lebanon Society in 1849.

A touching history, yet only one
 Of thousands in the Archives kept on high;
 Unselfish loyalty, God's work begun,
 And must forever be sustained as ages fly
 A man of universal wealth and creed was peace
 Whose calm integrity a guide had been
 He heard the call to seek for soul increase -
 For victory over everything ^{that} was unclean
 His deep concern expressed at home abroad
 Was met by opposition ready armed
 And He sustained the noble work of God
 To all mankind the neighborhood around
 His near companion who was strong of will
 And with a Mother's love for household dear
 Would she the saving law of Christ fulfill
 And break the ties so woven and so near?
 Should she step down where deep the Jordan flow'd
 And be baptized and cleansed from every deed?

Would she ascend Mount Calvary's rugged road
And wear the thorns that make her bosom bleed?

Her thro' were nay I can't forsake the vow

She knew the scriptures and she would not yield;
While wearing on her hand the golden ring
And to that token were her duties sealed.

Whom God had joined let never man divide
The civil law surely by man was made
In this established law she did confide.

Across his ripening fields the farmer looked
To count the busy days which onward rolled
There was one thought his contrite spirit view'd
It was the long for harvest of his soul.

The swelling streams are rolling to the sea;

The forest casts each dry and leafless limb;

The wheat from tare and thistle must be free,

But what could bring redemption gift to him?

But lo! there came a double harvest day;

Old Berkshire hills were warm from east to west

And all the mists that in the hallows lay

Were white as pearls upon the mountain's crest

There was a calm suspension in the air;
 The balmy breezes held their gentle breath,
 As if the unseen pressed with anxious care
 To intercept the upreared arm of death.

The haying nearly finished, one ~~board~~ more remained
 Also one patient team to draw the very last
 The gleanings now were gathered and all completely laid
 The binding poll was bro't and Jacob made it fast
 The teamster started on and threw him to the ground
 The siber cord was broken so that he could not move
 They raised him and he said "I certainly must die"
 And now he saw the spirits that patiently did wait
 For four and twenty hours than his spirit they did take
 And she that held the distaff dropped the flax
 Life's former aspects now she found was o'er
 Her eyes like stars her face like pallid wax
 There is a passion in events that pass
 That culminate in accident and dread
 That takes the senses of a blinding maw
 O'er which a midnight canopy is spread
 And intuition has a rightful sway

And as the lightning splits the sable cloud
 Lifts up her power without the least delay
 And parts the phantoms that around her crowd
 Mindless of retrospect dispelling hope away
 And bidding wild despair to stand apart;
 She comprehended sorrows utmost scope
 And gave it the dominion of the heart
 As vines that are the rival of the Oak
 Sways like the willow when the whirlwinds blow
 And break the tendrils with a sudden stroke,
 So bowed that self poised woman's spirit low.
 The dying man beheld the wondrous change,
 And felt that he must free his burdened mind;
 He knew the change was near and deeply felt her loss
 She put on courage and appeared resigned
 He viewed the scene and firmly made his choice
 To take the blessed way that Jesus taught
 A stern decision yet he nothing said
 His heart was wrung with agonizing call
 Of nature's voice, not to relinquish all,
 Two lovely children now before his eyes

Who had been nurtured far from blight and cold
 Pure as the dew that in each chalice lies,
 And fair as lillies in the morning sun
 Take them ~~from~~ the "Father said" it is my last request
 And consecrate their youth to Mothers band
 That they in sinlessness be reared and blest
 And spotless Virgins at the Altar stand
 She waved her feelings bade his grief be still
 For God hath meet her in a narrow place
 With courage firm she then exclaimed I will
 With self-forgetting woman hood and grace,
 The ebbing pulse like waves beneath the moon,
 Sent tides of life to the failing heart
 Death gave what life withheld a grant a boon
 And then the spirit could in peace depart.
 A mournful house mid autumns royal gleams
 The vault was ready for the fallen sheaf
 A Mother looking over many scenes
 Now realized the measure of her grief.
 The test of Abraham and Hannah's gift
 Brave Jephthah's pledge, also poor Hagar's pain

And like a faithful Parent kept the promise giv'n
 She ~~only~~ prayed that God would help her thro'
 Dark were the hours untill a cloud was riven
 And then the holy city stood in view

The little group beheld with grandeur spread
 And felt the hallowed atmosphere of prayer
 Like sweet perfumes from hidden blossoms shed
 Along the mist and floated through the air
 Encouraging the mourners to onward come,
 Was Zion's hills the joy of the whole earth?
 The New Jerusalem from heaven revealed
 Where self-denial wrought a life of worth
 Whose sure foundations God had owned & sealed:
 It was indeed for when the people meet
 The weary pilgrims who inquiring came
 The spirit signet on their souls was set
 And none could doubt their loves pure lurid flame
 That love overwhelming banished lingering fear
 And stole the grief as morning steals the night
 Slipped a little rainbow into every tear;
 Turned sorrows portals to an arch of light.

According to Father's will she settled the estate
 Divid off the heirs and made all things strait
 Thus the days passed on, and still obedience shone
 And reflection filled the womans heart
 When with her conscience she was left alone
 To choose the godly and the better part.
 She took a retrospective view of home and friends of old;
 The time had come when all she must forsake
 Not only house and land but tenderest ties,
 There was a struggle as when earths quake shake
 The mountains that all other force defy
 As faith increased like light on Orients sea,
 Behold a faithful suppliant laid her all
 Two soft young voices whispered, "here are we"
 The sacrifice responded to the call.
 That Mother proved the promises of God
 The amplitude of wealth with blessings rife
 The grand contentment of a soul grown broad
 Whose love was centring in eternal life
 Thus gathered from the mourning dome
 The loving members of that household band

To find the hundred fold in Zions home,
 Was there not gladness in the spirit land?
 And there was gladness too in after days
 When virgins beautified this lovely ground
 And brought to God their offering of praise,
 Enrobed with innocence and virtue crowned
 'Twas then as now the world tried to disguise
 And subtle wiles to charm to captivate and lead
 The happy faithful daughters, chaste and wise
 They shunned its snares and would not hear it plead.
 When dear companions parted friendship close
 And went apostate from the Citys gate;
 They raised the standard with a firmer grasp
 And sought the fountain where the Angels wait
 Have lived to be Mount Zions help and stay
 As Sisters - Mothers - honoring your home;
 But oh! the pain wrought question where are they
 Who were the best ones of the little band
 Who passed to brighter climes beyond
 Your covenant with God was true and grand
 These are beloved their Stars will never set.

Cecile Devere.

SHAKER COLLECTION

Item 56

Photograph of Rhoda Blake
1892 (New Lebanon, N.Y.)

1892

BLAKE, Rhoda

Photo of

16°



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Rhoda Blake.

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C. C. SCHOONMAKER & CO.

Reborn Dec. 1st 1895.

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